



INDIAN RECORD

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L.J.C. et M.I.

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Alarmed at "Indiscriminate" Integration

Ottawa — Officials of the Anglican Church's Indian school administration have expressed alarm at "indiscriminate" integration of native pupils into white school classrooms.

Fears that the success of the federal government's integration program is being hazarded by the "zeal of those who want to do too much too quickly" were expressed in a report tabled last month at the annual meeting of the church's executive council.

The report by Henry G. Cook, superintendent of the Indian school administration, says the Anglican Church officially supports the federal integration plan "as soon as reasonably possible and with the full knowledge and co-operation of the parents."

"This plan, in principle, is, we believe, to the ultimate good of the Indian children," the report said.

It said, however, that some of the administration's principals and the superintendent are becoming alarmed at the form this integration is taking.

"It had been anticipated," the report said, "that integration would be of a selective nature but in some areas it has become indiscriminate."

It recommended the Anglican Church should watch closely the development of the integration program and if necessary "be bold enough to change its policy."

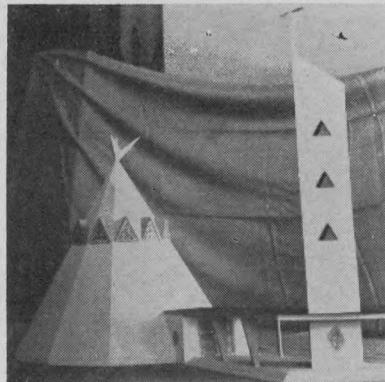
Tops English at Alberni

Port Alberni, B.C.—A 17-year-old Indian girl from the West Coast of Vancouver Island won top award for English at Smith Memorial High School here.

Catherine Leo, daughter of Mr. and Mrs. Adolph Leo of Kyuquot is now enrolled at the University of British Columbia, assisted by a \$1,200 Indian Affairs Branch scholarship.

Catherine received her early education at Kyuquot Day School, Christie School and St. Mary's Indian residential school at Mission, B.C.

Smith Memorial is conducted by the Sisters of St. Ann.



Teepee-shaped churches are coming in style for Indian Reserves. The above is a mock-up for a church being erected in the Maritimes. Two other teepee-style churches have recently been erected in British Columbia.

(Story on Page 5)

Church — Authority on Integration

The Church is an authority on integration, Archbishop M. M. Johnson stated at the opening of the \$1,500,000 Indian Residential School at Mission City, B.C., September 20.

One of the key speakers at the ceremony, the Coadjutor Archbishop of Vancouver said: "It (integration) is a word that can be confused. It is a word that can be misrepresented. It is a word that can be understood one way by this group and another way by that group. The Church is an authority on integration. Being universal she is most familiar with the cultures of all people. When she speaks of integration she speaks of harmonizing the best in all cultures."

Quoting from the Pope's recent encyclical "Mater et Magistra", the Archbishop referred to it as a "blueprint in human relationships" and recommended that anyone in a position of authority would do well to study the encyclical thoroughly and keep a copy on file for reference.

The new school, which accommodates 250 boarding students from Grades I to VIII, was opened by Hon. Ellen L. Fairclough, P.C., M.P., Minister of Citizenship and Immigration and Superintendent General of Indian Affairs.

Greeted on her arrival with a welcome song by the students of the school, Mrs. Fairclough cut the ribbon across the entrance to the accompaniment of the swirl of Scottish Pipes. The music was provided by the Cariboo Indian School Pipe Band which was

Oblates Open Temporary High School at Mission

(Story by Kay Cronin on Page 4)

Until such time as the proposed Catholic Joint High School at Mission City is built, the Oblate Fathers have undertaken to conduct high school classes at St. Mary's Mission in that city.

The move was in the nature of an emergency measure following the building of the new Government Indian Residential School which caters only to Grades I to VIII. This dispensed with Grades IX and X, previously taught at St. Mary's, and left potential students with no alternative but to attend public school.

With the approval of Archbishop W. M. Duke of Vancouver and the Indian Affairs Branch of the government, the Oblates decided to establish a temporary high school and hostels in the old mission buildings in order that the Indian students from the Lower Mainland area would continue to have Catholic high school education available to them.

It is the intention of the Indian Affairs Branch to build a hostel for high school students in the near future. This will be located adjacent to the new residential school.

(Oblate News)

Indian Welfare Group in Victoria

A standing committee on Indian affairs will be established by the Community Welfare Council of Greater Victoria it was decided early in October.

Step was agreed upon by directors after accepting a report from a preliminary committee on Indian affairs which was active during the past year.

The committee is to be reconstituted to include an Indian co-chairman and membership will have a balance both Indian and non-Indian.

Major work of the committee will be to make a complete assessment of health, welfare and recreational services available to the Indian population of Greater Victoria whether on or off reserves.

In a later council business Ald. A. W. Toone was named second vice-president and Mrs. A. Oswald, P. B. Bluet, Maj. L. W. Jannison, H. G. Craven and Robert B. Hutchison were named as directors.

OUR NEXT ISSUE . . . will be dated January-February 1962. Deadline will be December 31. Please watch for two important articles in our next number: **Transfer of Indian Services to Provincial Governments**, by Rev. André Renaud, O.M.I., of Ottawa, and **The Cry of the Indians**, by Clive Linklater of St. Paul, Alta.

INDIAN RECORD

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REV. G. LAVIOLETTE, O.M.I.
Editor and Manager

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Indian Centre Sought In Edmonton

The Canadian Native Society, a relatively new group here, is hoping for an Indian centre in Edmonton. Initial thinking, apparently, calls for a social institution with rest, recreation and some accommodation facilities. It might be patterned eventually after one in Winnipeg which has the help of professional social workers and support from the three levels of government as well as volunteer groups.

Edmonton citizens who have been disturbed by existing conditions affecting Indians here will watch the society's work with hope and interest. The problems it is attempting to meet are complex, and society members probably would be the first to say there are no easy or simple solutions.

To an extent, adult Indians coming to urban centres for work face some of the same problems as immigrants to this country: a lack of a sense of belonging, perhaps a language problem, and often a limited market for their skills. Yet, by and large, adult immigrants receive far more aid in accommodating themselves to the Canadian workaday world than do the original Canadians.

Certainly, if persons of Indian origin ever are to be assimilated into this country's everyday life, a friendly hand will have to be given them. It should be a matter of helping them to help themselves. Otherwise, the lamentable and costly journey from reservation into trouble and despair will continue in many cases.

We need 2 copies of the Indian Record, January 1959. Please mail us copies of this issue, as we need them, one for the Oblate Archives in Rome, the other for the Provincial Archives in Victoria, B.C. Thank you!

All Indian Conference In Regina

On August 17 and 18 Indians from Ontario to the West Coast gathered at Saskatchewan House in Regina for the purpose of forming the National Indian Council of Canada, the name of the new national organization.

The delegates were welcomed by Mr. A. H. Brass of the Canadian Native Society of Regina and by David Knight, president of the Federation of Saskatchewan Indians.

The need for an Indian identity to create self-confidence was discussed at the morning session and it was agreed that this need had to be satisfied in order to stimulate pride and a sense of belonging.

The Final Report of the Parliamentary Committee was considered in detail by the delegates and severely criticized. Many of the delegates resented the off-hand approach of the Committee to the witnesses who appeared before it. It was pointed out that the Committee relied too much on the Indian Affairs Branch who were ever present at the hearings and who also were consulted apparently in the final stages of the Committee's report. The Committee had completely ignored many useful suggestions that had been placed before it. The consensus of the gathering was that never before had a Parliamentary Committee accomplished so little and that the Government is not serious in its efforts to remedy the situation of the Indians.

Ethel Brant Monture of Toronto gave an enlightening presentation on the "White Problem". It was agreed that the immigrants to this country of the last 400 years have created many of the problems which face the Indians today.

Mr. Guy Williams of British Columbia spoke on the need for a national organization. He discussed the problems which the Native Brotherhood of B.C. has encountered over the years and said there will probably be similar problems on a larger scale with a national organization.

Much discussion was devoted to

Baptized 10,000 Indians

Claude Jean Allouez, Jesuit missionary of the 17th century, is said to have baptized more than 10,000 Indians during his years in the West. Born in France in 1622, he took his vows as a Jesuit in 1657 and came to Canada the following year. For seven years he worked at Trois Rivières and other settlements on the St. Lawrence.

Then in August 1665 he set out from Quebec for the missions in the West and spent the rest of his life there, except for the occasional visit to Quebec. He worked first among the Ottawa of Lake Superior and in 1668 founded the St. Francis Xavier Mission near Green Bay, at what is now De Pere, in Wisconsin. In 1676 he was appointed to the Illinois missions and there he remained until his death in 1689.

"Amerindian" Marks Ten Years

The Amerindian, an informational news bulletin on the American Indian scene, marked its ten-year milestone with the September-October issue.

The paper is published every two months in Chicago(1). It was founded by Marion E. Gridley, a well-known figure in Indian affairs and the author of several published books on Indians. The latest of her books is a revised edition of INDIANS OF TODAY, a compilation of biographies of Indians in the professions or in leadership capacities.

THE AMERINDIAN is a non-political, unbiased publication. The editorial policy is not one of militancy or controversialism. The paper reports on current events an activities, on Indian achievement, and carries special articles based on surveys and original research. A guest editorial, written by an Indian, appears each month.

(1) West Washington St., Chicago 2, Ill. \$2.50 per year.

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S T R A N G E B U T T R U E E

Little-Known Facts for Catholics



MacGregor Blazes Trail For Others, Roblin Says

"A first class job in human relations" was Manitoba's Premier Duff Roblin's comment October 11 as he inspected a housing project for 13 Saulteaux and Metis Indian families living on the fringe of the village of Macgregor, 70 miles west of Winnipeg, on the Trans-Canada highway.

Premier Roblin later attended a banquet in the Macgregor Community hall and praised the community spirit which had made the project possible.

The premier, accompanied by K. O. Mackenzie, deputy minister of welfare, was conducted around the site by John Lagasse, director of the Community development service, a provincial agency formed to aid Indian and Metis communities.

The premier saw five houses almost completed and eight others in various stages of construction. While the premier inspected the site, the 100 residents of the settlement attended Mass in the Macgregor community hall. Celebrant was Rev. O. Robidoux, O.M.I., principal of Assiniboia Indian High school in Winnipeg. A group of girls from this school acted as the choir.

Three levels of government are participating in the project. The federal Indian affairs branch and the provincial department of welfare are underwriting costs of building materials and the salary of a supervising carpenter. The rural municipality of North Norfolk purchased 30 acres of farm land and has donated it to the project.

The heads of families agreed to provide the labor to build the houses and to pay ten per cent of their monthly income for five years. After that time, they receive clear title to the house and land.

After the Mass and inspection all residents of the Indian and Metis settlement and their guests gathered in the Community hall for a banquet and dance.

There Premier Roblin told them that "this was an experience that surely must lift our hearts.

"We are made aware of troubles in the world through the papers, radio and television. Races and nations are divided and quarreling, and the ideal of the brotherhood of man seems far distant. But here we see a spirit of co-operation and mutual help.

"We have known for some years that we have had a problem here. We knew you needed warm houses, pure water supplies and a healthy atmosphere in which to bring up your children. And at last things started to happen. It is significant that it was the Indian and Metis people themselves who started it when they decided to help themselves. They found their neighbors and the two governments were anxious to help.

"The municipality of North Norfolk made history by its contribution of land and I cannot speak too highly of this contribution. The people themselves have to date contributed 1,500 man-hours of labor."

The premier lauded the spirit existing in the Macgregor area and the support given by the ladies of the United Church and the girls of the CGIT who prepared and served the banquet.

He indicated that the settlement project was only a start. "There is much yet to be done—but you have broken a trail for others to follow."

Three heads of families in the settlement expressed their appreciation for the new undertaking. They were Donald Francis, Alfred Roulette and Norman Beauchamp. A. Leslie, regional supervisor of Indian agencies for Manitoba, also spoke briefly, lauding the provincial government for its role in initiating the project: "The results have justified our confidence in the project," he said.

BALLET COMES TO KUPER ISLAND

Ballet classes for young Indian girls is the latest innovation at Kuper Island Indian Residential School.

"We're certainly not entertaining the idea of producing a ballet troupe at Kuper," states Father Herbert Dunlop, O.M.I., principal. "The lessons are designed purely to encourage good posture and grace among our girls as they grow up."

Mrs. Cornelius Kokke, wife of the Industrial Arts Teacher at the school and a former ballet student is in charge of the classes.



Track and Field Trophies earned by the North Ebb-and-Flow Indian Day School, in Manitoba, are shown above. The field days were held at Ebb-and-Flow and at Eddystone, Man., with eight schools in the district participating. (John Zurbyk Photo)

Family Development For Pelican Rapids

The special schools branch of the Manitoba department of education this winter will launch a family development program for Indians and Metis at Pelican Rapids, 20 miles east of Mafeking on the Dawson Bay section of Lake Winnipegosis.

Education minister Stewart E. McLean said it will be similar to the pioneer project at Duck Bay, believed to be the first of its kind in North America, in which an educational program is conducted encompassing every age group in the community.

Tenders have been called for an additional school building which will have two regular classrooms, a home economics room and an industrial arts room. It is expected the building will be ready by December. At present there is a four-classroom school, offering Grades One to Ten, with Oblate Sisters and Anglican Bishop's Messengers — all qualified teachers — handling the instruction.

Cost of the undertaking is shared 50-50 by the province and Indian Affairs branch.

The school — particularly the home economics and industrial arts rooms — will be used far into the evenings and on holidays to help adults of the settlement learn the skills that can be used in improving their living standards. While the women attend classes in nutrition, hygiene, child and baby care, sewing, and use of appliances, the men will undertake carpentry, woodworking, electrical wiring, soldering and other subjects to teach them skills that can be useful anywhere.

And for adults seeking to improve their academic training, that can be arranged too. A special academic program has been set up whereby adults over 20 can take a concentrated course leading to a Grade XI entrance certificate. They can then take a full Grade XI course, write the departmental examinations, and if successful, receive a full Grade XI standing. A number of skilled trades require this standing: for example, no electrician's certificate will be issued a person without a Grade XI.

The family development project now being prepared for Pelican Rapids was asked for by the settlement, based on the success of the operation at Duck Bay. Last year, the settlement started a co-op store and credit union with the assistance of Manitoba's health and welfare department, and the skills to be taught at the new school is one further step along the way in preparing the people of the settlement for living in a modern world.

Celebrate 50th Wedding Jubilee

Duck Lake, Sask. — The golden wedding of Mr. and Mrs. Joseph Seeseequasis was celebrated on Sunday, August 27, with a High Mass at the Catholic church on Beardy's Indian Reserve, Duck Lake, Father G. Gauthier, O.M.I., officiating.

Mrs. Sam Seeseequasis, a daughter-in-law, played the organ, and Beardy's Church choir assisted by the Sisters of the Presentation of Mary, sang the Royal Mass. Altar boys were: Ken, Mervin and George Seeseequasis, and John Bighead.

Two hundred guests attended the dinner served at the home of the golden jubilarians. Among the numerous gifts received were two lawnchairs from their children, a telegram from Prime Minister Diefenbaker, a card from Sergeant Preston, RCMP at Yellowknife, N.W.T. Honored guests were: Mr. and Mrs. J. B. Millward, Indian Agent for Duck Lake Agency; Mr. and Mrs. Charles Bell, assistant agent; and

Father Gauthier, missionary priest at Beardy's Reserve.

Mr. and Mrs. Joseph Seeseequasis have 8 living children: Sam; (Stella) Mrs. Archie Whitehawk; Mariann; Mrs. Arthur O'Keemaysim; John Alexandre (Grace) Mrs. Wilfrid Greyeyes; Kenneth, Harold and Herbert; 39 grandchildren and 2 great-grandchildren.

Mr. Seeseequasis has 3 sisters: Mrs. Margaret Eyahpaise, Beardy's Reserve; Mrs. Mary Sauve, Fort a La Corne; Mrs. Annie Blackman, One Arrow Reserve; and one brother, James Seeseequasis, Beardy's Reserve. Mrs. Seeseequasis has one sister, Mrs. Annie Wattunee, Red Pheasant Reserve.

"A Crazy Pipe Dream" Comes True

The problem revolved around a handful of Indian youngsters who — when the Government built the new Indian Residential School at Mission City, B.C., catering only to Grades I to VIII — were left with no option but to attend public school if they wanted to complete Grades IX or X.

Previously these grades had been taught at St. Mary's Indian Residential School at Mission. But the old school buildings, many of which were crumbling at the foundations, were abandoned when the new school was built and no one thought they'd ever be used again.

In order to start high school classes in those old buildings, hostel accommodation would have to be provided on the ground floor area because the upper storeys had been condemned by the fire department. In fact, the whole place would have to be remodelled.

Then there was the question of staff. Where, at this late date, would they be able to find teachers, supervisors, engineer, cook, maintenance man and all the other staff required to run an efficient boarding school?

And how would they pay them? According to all available statistics only some 60 students from the Lower Mainland area had been affected in the switch-over from old to new schools, and what guarantee was there that these 60 would turn up for school anyway? And even if they did, how far would the school fees for 60 students go towards financing a boarding school?

Furthermore, the whole project would only be a temporary one. Once the proposed Catholic Joint Central High School was built at Mission City, the Indian youngsters were to go there for their high school education.

But what would they do in the meantime? Would they, perhaps, as Indian students often do, give up the idea of continuing school altogether?

This was the problem which faced the Oblates just a few weeks before school opening this year. The only solution, to start a high school of their own, seemed out of the question.

The problem was resolved in typical Oblate fashion.

"It sounds absolutely impossible," declared the Specialists in Difficult Missions. "But we'll go ahead and try it anyway!"

So, with the approval of Archbishop W. M. Duke of Vancouver and the Indian Affairs Branch of the Department of Citizenship and Immigration, the Oblates launched a missionary project which any lesser men would label "nothing but a crazy pipe dream."

First, the Oblate Provincial, Very Rev. Lawrence K. Poupart, O.M.I., appointed Father Edward Clarke, O.M.I., former teacher at

St. Patrick's College, Ottawa, as director of the non-existent hostels and principal of the "pipe-dream" school. Brother Alex Sampson, O.M.I., veteran of many years as supervisor of boys at old St. Mary's school was appointed to assist him.

Three husky young Oblate Brothers were pulled off other assignments to form a work party under Brother Sampson's supervision to remodel the old buildings and convert them into hostels. They were Brother Thomas Furlong, O.M.I., from Kuper Island Indian School, Brother Brian Walsh, O.M.I., from Sechelt Indian School and Brother John Heysel, O.M.I., from the new Indian School at Mission.

The task which faced them was to convert the old school chapel into one large dormitory for girls; to tear apart the Oblate community chapel and a junior boys' recreation hall and turn them into dormitories for boys; to remodel a small sacristy into a supervisor's bedroom between the dormitories. Since the old chapel had to be used in this way, two more chapels had to be provided. The only way to do this was to push two old out-buildings together and make them into one large one for the school chapel, and convert the former senior boys' recreation room into a chapel for the Oblate community.

In addition to the major remodelling project, extensive renovations had to be made in order to provide dining room, classroom and washroom facilities for the students and living accommodation for the staff.

The operation included putting in a new water line as well as extensive re-flooring and re-lining of the renovated buildings.

Then everything had to be painted and scrubbed and polished and, finally, furnished in time for school opening.

And all this had to be done in a matter of three or four weeks.

The picture brightened a little when the Oblate Provincial Council voted a small grant which enabled Father Clarke to buy some lumber and put the Brothers to work on the boys' side of the school. Also, Father Clarke was fortunate in securing the immediate services of Joan McGeragle, former teacher at Mission and lay apostle in Eastern Canada as Girls' Supervisor and Mary Lynn Akey, former Madonna House worker, as her assistant.

The two girls rolled up their sleeves and started in right away on the girls' side of the project.

Then Father Clarke set the phone wires burning within a 100 mile radius, throwing out a dragnet for teachers.

Once the project got under way, help began to pour in.

Father Paul Clarke, O.M.I., Father Edward's brother and Indian missionary stationed at Mission, joined the Brothers' work party at every available moment between his missionary trips.

Father Louis Viney, O.M.I., assistant at St. Ann's parish, Penticton, came down to Mission for a few days' holiday, saw what was going on and immediately climbed into coveralls, picked up a paint brush and spent the rest of his holiday varnishing wall panels in the boys' dormitories.

Brother James Callanan, O.M.I., returning to Lejac Indian Residential School following a trip East to attend his brother's ordination, was re-routed to Mission where he was welcomed by the other Brothers with open arms and a long list of jobs to be done.

On the girls' side of the school, Joan McGeragle sent out an SOS to relatives and friends to come and pitch in with she and Mary Lynn as they tried to make a converted-chapel dormitory and desolated recreation room look like "Home" for the girl students. Endowed with all kinds of initiative, she visited the City Dump and came back with an assortment of congealed, hideously-coloured paint which had long since been thrown away as rejects by paint companies. After many gruelling hours stirring and mixing, the paint was not only usable but blended into a reasonable array of colours.

Notable among those who rallied to Joan's call for help were her sister, Connie, who did much of the scrapping, most of the leg work, and all the sewing; Connie's husband, Larry Murray, who practically commuted between Vancouver and Mission after work and did all the jobs that women leave for men to do. Another inexhaustive jack-of-all-trades was Tom Keogh, a lay apostle attached to Mission. Then there was Mary MacDonald, a North Vancouver schoolteacher and friend of Joan's who cut short her holidays, headed out to Mission and spent a whole week doing nothing else but painting toilets.

Alerted to the urgent need for help, the Junior C.Y.O. of St. Peter's, New Westminster, organized a sizeable work crew the Saturday before school opening and spent the whole day moving furniture, scrubbing and waxing floors, tearing out old cupboards and making clothes closets of them, and a whole host of other such last-minute jobs which needed to be done by young men

by Kay Cronin
in Oblate News

strong enough to smile when they picked up one end of a chesterfield.

Furnishing the girls' recreation room provided one of the major challenges. For the most part, Joan and her crew made do and mended with old boxes and odd bits of lumber and the like. Then Jack Sims, director of Vancouver's St. Vincent de Paul Society, came into the picture and magically produced six old chesterfields for them at the last minute. Miracles were worked with odd bits of cretonne and Indian blankets. Material for drapes was purchased from a small donation and two Grade XII students from St. Ann's Academy, New Westminster, spent an entire day making them.

The end result of this gargantuan flurry of missionary activity was hardly the most modern-looking high school in the world. But at least it was clean, reasonably comfortable and had beds and food and teaching staff prepared for 60 to 70 students.

The big question was — how many students, if any, would turn up? How many Indian youngsters would decide to leave their home and families, bypass the opportunity to attend classes at an up-to-date public school near their home, and come all the way to old St. Mary's Mission to continue their education under near-pioneer conditions?

No one dared hazard a guess. They just kept working around the clock in an effort to meet opening day deadline.

Then, just a few days before school opening, a most unusual thing happened. Unusual, that is, for Indian schools. The first student arrived. The next day, a few more arrived. By opening day there were already 74 students in residence. At the end of the first week, by which time the full complement had gathered, there were 94 students in Grades IX and X. And their presence there confirmed that what they wanted most was not to quit school, or attend an up-to-date public school, but to continue their Catholic education under the direction of the Oblate Fathers, no matter what kind of a school they had prepared for them at old St. Mary's Mission.

Having already achieved the impossible, Father Edward Clarke and his staff cheerfully took the extra influx of students in their stride. "Although if this keeps up," said Father Clarke with a chuckle, "I think I'll have to get some hammocks from the Navy."

Thus was born the new, temporary, St. Mary's High School, Mission City, and another link forged in the century-old bond between the Oblate Fathers and the Indian people of British Columbia.

Lay Institute Founded In Keewatin Vicariate



FOUR NATIVE VOCATIONS: at the Catholic Indian Sioux Congress held at St. Francis Mission, So. Dak., last summer, Sr. Theresa, Oblate of the Blessed Sacrament, Sr. Catherine, S.D.S., Rev. John Brown, S.J., and Sr. Cabrini were present. All four are of Indian descent. (NC photo)

Indian Reserves No Longer Adequate

Edmonton — The inadequacies of the reserve system for Indians was stressed recently at the annual conference of the Indian-Eskimo Association here.

Rev. Andre Renaud, O.M.I., of Ottawa, association vice-president, said the reserve system is "no longer adequate for Canadian Indians."

He said the reserves set up 100 years ago to enable Indians to continue their traditional way of life have become "increasingly inadequate" in the last 20 years.

He said that few of the preserves chosen for the Indians had proven to be productive farm land and that, in any case, few modern Indians wished to become farmers and are moving into urban areas in increasing numbers.

He stressed that ethnic survival for the Indians needs a minimum of economic dependence and urged that Indians should be aided in getting jobs.

Mrs. Harold Clark, president of the association, said that Canadians find it "extremely difficult" to face the Indian situation, and although Canadians are prepared to lend their support to aid for underdeveloped countries they prefer not to be reminded "that a large proportion of Canada's first inhabitants are living at a standard far below that of most Canadians."

• An Indian orator, Benjamin Franklin tells us, spoke as follows after listening patiently to a missionary's sermon on the Garden of Eden and the Fall of Man. "What you have told us is all very good. It is indeed bad to eat apples. It is better to make them all into cider."

Two Oblates, Two Months - Two Tepee-Style Churches

Two young Oblate Fathers working in the Indian missions of Vancouver Island each built a tepee-style church in record time this summer.

They are Father Lorne Mackey, O.M.I., who built his church at Shell Beach Reserve, near Chemainus, and Father Joseph Rossiter, O.M.I., whose church is on the Koksilah Reserve on the outskirts of Duncan.

Plans for the Oblates' churches were based on the A-Frame design used for the Wayside Chapel built by Oblate Frontier Apostles working on Bishop O'Grady's Integrated Junior College project at Prince George.

By working ten hours a day and with part-time help from four Oblate Brothers Father Mackey completed his church in two months. (The Brothers were Brother Cornelius Murphy, O.M.I., from Kamloops, Brother Leo McLeod, O.M.I., from Cranbrook, Brother Edward Lynch, O.M.I., from Williams Lake and Brother Thomas Furlong, O.M.I., from Kuper Island.)

Thanks to a large work party supplied by the Duncan Knights of Columbus and an able assist from the Indian people themselves, Father Rossiter completed most of his church within two weeks.

The churches are 56 feet long and 24 feet wide and cost between \$3,500 and \$4,000 each.

The efforts on the part of both Oblate Fathers were nothing short of back-breaking — especially in Father Mackey's case for, no sooner had he got the roof on his church than he suffered the recurrence of an old spine

injury. Rushed to St. Vincent's Hospital in Vancouver he was forced to spend ten days flat on his back in traction, anchored immobile by a 20-lb. weight stretching his spine to relieve the pressure on the nerves.

Suffering what he described as the "slight delay" with the unflagging cheerfulness which has always been his long suit, Father Mackey was back on the job in two weeks.

Both Fathers are now busy seeking help in order to finance their projects.

(Oblate News)

The Pas, Man. — The Companions of Mary, a lay religious Institute, was founded here August 15 by His Excellency Bishop Paul Dumouchel, O.M.I., Vicar Apostolic of Keewatin.

The particular aspect of this new Institute is that it aims at recruiting most of its members among the Indians and Metis of the Western Provinces.

First to join the Institute, which is a branch of the Oblate Missionaries of Mary Immaculate lay Institute, were Misses Emilia Gardiner, Mary and Yvonne Du Rocher, and Flora Johnson, all of Isle-à-la-Crosse Sask.; Mary Louise Sinclair, of Pakitawagan, Man., Clarisse Corriveau of Beauval, Sask., and Cecile Daignault, of Clear Lake.

One of the new members said: "Until now, we Indians had practically no other choice but marriage . . ." Bishop Dumouchel noted that "now the time has come for us to offer our people the means we have for directing to perfect consecration to God."

The new Institute resides at Assumption convent here; Misses M. Giasson and M. Valcourt are assisting the new members; under the spiritual direction of Rev. J. Daniel, O.M.I. Two native Oblate lay missionaries, Misses Ruby Littlechild (Hobbeoma, Alta.) and Jane McCallum have joined the new Institute.

• IRENE CARDINAL from Bonnyville and Peter Yellowhorn from Brocket, represented Indians students at the United Nations Association Summer School in Banff. "It is my considered opinion that the two were excellent choices," said G. L. Brown, the seminar director. "If there are above-average students like these two available next year, we will be delighted to have them."

Nuns Open Home for Indian Girls

Vancouver (CCC) — Indian girls coming to Vancouver now have a home of their own.

Archbishop W. M. Duke of Vancouver has blessed the new St. Theresa's Home for Indian girls, to be staffed by the Missionary Sisters of Christ the King.

The building is the former Convent of the Sisters of St. Ann and is just a few doors from St. Augustine's Church. There will be accommodation for nine girls in the home, to serve both students and working girls.

Missionary Sisters of Christ the King also work on the Indian reserves at Anahim, Mt. Currie and Hanceville in the B.C. interior.

"We have appreciated the great work and consideration for the Indian people by the federal gov-

ernment under the direction of the department of citizenship, under which falls the Indian affairs branch," Archbishop Duke said at the blessing.

"And we have greatest reasons for appreciating the great work done among the Indian people by the communities that have worked among them for so many years — the Oblate Fathers, the Sisters of St. Ann and the Sisters of the Child Jesus, supplementing the work of the department and exercising the greatest zeal in teaching and nursing and caring for the Indian people, spiritually and materially, with the greatest sacrifice."

Cultural Encounter

Differences Between Canada's Indians And More Recent Settlers

The settlement of Canada by what European explorers mistakenly called Indians, pre-dates history. The pattern of behaviour which these earliest settlers had evolved over the centuries we call their culture. It was not merely a series, or aggregation, of responses to environment but an integrated pattern based on selected values. We may compare this pattern to a two-wheeled vehicle. As the hub of one wheel is the concept of sharing, with related concepts radiating from this central one like spokes. As the hub of the other wheel is a concept of nature which gave primary importance to feeling. From this hub, too, issue dependent spokes. If White men associating with Indians know what the Indian values are, and do not assume that their behaviour is irrational or childish simply because it does not conform to our pattern of values, much misunderstanding and disappointment on both sides may be avoided.

Sharing

The Indian concept of sharing was a most logical response to the Indians' early environment. The land appeared to be limitless; there was no need to consider dividing it. Game was plentiful and no highly organized social effort was required to satisfy subsistence needs. Time was endless and hours not to be counted; time might be measured only as required to reach a hunting-ground or as the moon might influence the weather. The periods of shortage or calamities of nature were unpredictable. There was no way to prepare or to provide to meet them except to share what one had in the expectation of reciprocal treatment. Sharing was the best investment. In this custom was assured the survival of the group. "Give to receive" was the best insurance policy against future hardship.

In this pattern of sharing the better provider enjoyed the greater prestige. Those who had the most to share were the leaders or chiefs. The act of receiving, in itself, accorded honour to the giver. To ask for help from someone was to recognize his role as chief, to provide him with an opportunity to fulfill the obligation to share, achieved by his superior ability. This natural method of selecting leaders had its advantages. The right to leadership was based on clearly recognized qualifications; it could not be seriously questioned so long as the leader continued to demonstrate those superior qualities as a provider for which he had been recognized.

The idea of sharing was not confined to the spoils of the hunt.

This paper, written by REVEREND LEON LEVASSEUR, O.M.I., formerly of Buffalo Nations, Sask., now of Norway House, Manitoba, and edited by HARRIET ROUILLARD, is based on his years of experience working among the Indians of north central Canada, who speak the Cree language.

The author acknowledges his debt to Father André Renaud, o.m.i., of the Oblate Fathers Indian and Eskimo Welfare Commission, and to Tom Wylie, D.N.R., anthropologist for Northern Saskatchewan.

(Indian Eskimo Association of Canada)

All "property" was shared so freely that it can be said that there was no notion of "private" property at all. No doors were closed to one's neighbours; there was no need to knock to announce one's presence. Borrowing was simply using something until someone else's need was clearly greater. One commodity was not traded for another, so that there was no point in measuring their values in any relative or fixed terms.

It is easy to see how such a system of values, based on sharing, collides at nearly every point with the system which we descendants of European settlers have inherited. The Indians' lack of acquisitiveness may look to us like lack of foresight, even laziness, while our prudence and forethought appear to the Indian as miserliness and excessive love of self. If an Indian exhibits to share, he is scornfully referred to as a White man or an idolator. The importance which we attach to inanimate objects, such as money and things, appears idolatrous to Indians. To them the purpose of all non-living things is to serve man and to be put to his use, shared equally by all. Those who stock these goods aside and do not share them readily must, therefore, worship them.

Money is now familiar to Indians as an object, but many of them have not grasped the idea of it which we have. In their minds it is not associated with the essential commodities of life. These come from hunting, fishing or trapping (or from the White man's government which deprived them of these resources). Money is something extra, for which can be obtained such desirable non-essentials as jewelry, watches, candy and liquor.

Not to return what has been borrowed, we regard as reprehensible. It is not so to an Indian, unless the lender's need is greater than his own. Without any conception similar to ours as to the sacred value of private property, the Indian has no real idea of the meaning of trespassing. If he now knows that he should knock at White people's houses, this further accentuates his sense of separation.

The Indians' natural method of choosing a leader on the basis of his proven superior ability in the struggle for existence has not in any way prepared him to use our so-called "democratic" procedures of voting by secret ballot, etc. Furthermore, the role of chief provider has tended to fall from the hands of the chosen leader into those of the welfare worker or government agent. In this capacity he functions as a "chief"; to accept his aid is to honour him as once the chief was honoured when he distributed the spoils of the hunt. In the very performance of his duty, he is repaid by social recognition. There is no connotation of shame or sense of being underprivileged in the act of acceptance.

Feeling

The other central concept on which Indian culture rests is his attitude toward nature. Only by living in harmony with nature, he found, could he provide for his own subsistence. This harmony he achieved by "feeling his way"; as an artist may create a work of art. There seemed to him to be no use in trying to master nature, in making plans or attempting to organize life so that nature might provide more adequately or more rationally. Only by his feeling for nature could he understand and make full use of her, or occasionally outwit her. The Indian, therefore, attaches far more importance to feeling than to any logic or reason.

When we take this into account, it is easier to understand why the Indian is so often governed in his actions by the desire of the moment and so seldom able or willing to take into account long-term considerations which might eventually work to his greater advantage. An Indian mother will give her child candy to stop its crying because to her the immediate effect is far more important than considerations of his health or the health of the family budget. A child's desire to continue going to school is more likely to win his parents' consent than any enumeration of the advantages of higher education.

Contingent on this attitude toward nature and the importance

attached to feeling are certain other attitudes for which the Indian have words which we find it almost impossible to translate. One of these is *kiyam*, whose meaning may vary according to the situation in which it is used and the tone of voice of the user. In general, it expresses a recognition of man's limitations and acquiescence in the inexorable force of nature. It may mean: "I do not care", "it makes no difference", "what else can I do?" all in the wider context of the thought that "my environment is stronger than I."

Another untranslatable word is *mamasis*. This expresses the "unfinished job" attitude. Is any job really finished when one lives with nature? Are there not things that one must leave to nature herself? Why finish a house when one might have to move in search of food? Why calculate accurately the distance from one place to another when a storm may delay a trip or force an extra night's camping?

Ituke is often translated "maybe" and the attitude which it expresses is referred to as "approximation". No Indian will use the White man's expression, "That's for sure." The closest he might come to it is "That's for sure, maybe." Sometimes this attitude of approximation results in a series of indirect statements from which certain conclusions are supposed to be drawn. As an example, there is the story of the young girl who did housework at the rectory. In March she said, "Father, I used to work for the Father who was here before you." In June she said, "The other Father bought me a birthday present on my birthday." In September she said, "Father, it is my birthday." Never did she ask for a birthday present.

This method of communication is often very elaborate and subtle and fails utterly to convey the meaning intended to anyone unfamiliar with Indian habits of thought. It is no wonder that administrators and missionaries new to the North are often baffled and frustrated by their first contacts with the Indians.

The Challenge

Today this Indian culture based on these two fundamental values of sharing and feeling has come rudely into contact with our very different way of life. Furthermore, the environment, in response to which the Indian value system and pattern of behaviour developed is itself changing rapidly. If we try to understand and appreciate why the Indian be-

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Differences . . .

(From preceding page)

haves and thinks as he does, it is possible that we can help him to change his behaviour and habits of thought in ways which will make possible constructive and advantageous adjustment to his changing environment.

Some Indians accept the fact that Whites are in Canada to stay and have adopted attitudes of acceptance and toleration. However, White people should realize that it is easier for them, because of their greater sophistication and superior numbers, to demonstrate tolerance than for the Indians. We have the ability and the knowledge to recognize and accept cultural differences between peoples and the power to guide less "developed" peoples toward successful social adjustment. We can, and should, realize that a set of values pertaining to one culture cannot be applied to another without inevitable modification. A program of social aid devised for a "private property" context cannot be used in the same way with a people intent on sharing. Parliamentary procedure, with its arbitrary rules, may not suit a people who are accustomed to feeling their way and who hesitate to commit themselves to absolutes. The regimentation involved in regular hours of work may seem nothing short of slavery to men accustomed to work exceedingly hard, to endure great hardships when necessary, but also free to decide when these bursts of arduous labour should take place and to enjoy periods of uninterrupted leisure as compensation.

Unless Indians can recognize some definite advantages in our encroaching culture, better material advantages which will compensate in some degree for the loss of the older, freer way of life, it will be accepted with reluctance and conflict will ensure. People adopt new ways of living only when they see clearly some advantages in doing so. Community projects will succeed only where the objective need is clearly recognized and has generated enough genuine desire on the part of a sufficient number of the community so that their whole-hearted participation is assured. Projects which will materially affect the lives and welfare of family members as such are most likely to meet these conditions.

If we are to be successful in any type of community development program, or in any type of acculturation process, we must first aim at establishing a firm basis of mutual respect and trust. The essential requirement of the native people is an appreciation of some of our values: time, measurement, foresight, planning. Only with these tools will they be able to take their places in the larger Canadian community and to answer the challenge of the new environment in which, by force of circumstances, they find themselves.



Extension Course Held At St. F. X.

Margaree, N.S. (CCC) — Some 35 Indians from the reserves of Cape Breton Island along with several observers from New Brunswick have had an intensive one-week residential short course here under auspices of the St. Francis Xavier University extension department.

The course is intended to start off the fall and winter program of the extension department and is aimed at preparing local leaders for participation in the program.

Rev. William Roach directed the course along with members of the extension staff and lecturers from the provincial health and adult education divisions. The project is a follow-up to a very successful program of adult education initiated with Indians of Cape Breton over the past four years.

Mrs. P. Littlechild 1st CWL President at Hobbema

(By Mrs. Winnifred O'Brien, in Canadian League)

Edmonton, Alta. — Friday, September 15th, the Feast of the Seven Sorrows of Mary, was a beautiful day and Mrs. Melton, Mrs. Carriere and I thoroughly enjoyed our ride through the beautiful countryside on our way to the Hobbema Reserve of the Cree Indians called the Ermineskin Reserve.

Father A. Paradis, O.M.I., welcomed us and introduced us to the meeting of about 20 Indian women, some with small children and one with a babe in arms. Mrs. Melton explained the aims and objects of the CWL in English and one of the Indian ladies, Mrs. Joe Minde, explained it in Cree. Father Paradis also spoke in Cree. All speakers stressed the fact that all League work is done for God and His Church and so is good and holy work done with love, charity and faith.

It seems to me that this CWL Council of Indian women is probably one of the first in Canada.

Elected to office: Mrs. Philip Littlechild, president; Mrs. Lilian Potts, 1st vice-president; Mrs. Teresa Wildcat, 2nd vice-president; Mrs. David Headman, secretary; Mrs. Kathleen Oung, treasurer; councillors, Mrs. Joe Minde, Mrs. M. Swampy and Mrs. Sam Buffalo. The only white woman at the meeting, Mrs. A. Leclerc, was appointed a councilor to represent the white people. Father Paradis conducted the religious installation of officers and gave his blessing to all. Afterwards we had tea and a chance to talk to everyone.

Near the door sat three older women who had not said a word. I thought it was probably because they could not speak English but decided to try. They all had snapping black eyes and long black braids of hair, without a trace of gray. To my surprise they spoke perfect English in a cultured voice. They said they thought it better that the younger women

should do the talking and fill the offices. "We are too old," they said. They were all in their fifties and early sixties! I came away with the thought of what wonderful mothers-in-law and grandmothers they must be!

There are 2,400 Catholic Indians, with 600 children of school age on the Hobbema Reserve. They have one of the most beautiful churches in Alberta, several devoted O.M.I. priests, an up-to-date separate school with good teachers, a beautiful convent and boarding school run by the Sisters of the Assumption. We did not see any of the Indian men but judging by the women and their beautiful children the Cree Indians in Hobbema are a happy and contented people.

We offer our congratulations and thanks to Father Paradis and welcome Our Lady of the Seven Sorrows Council of the Catholic Women's League of Canada into our ranks. This is the 107th CWL Council in the Archdiocese of Edmonton, and we know it will be a great influence for good since it is in a special manner Our Lady's Council, have been organized in her Church of the Seven Sorrows on her Feast Day.

Never Fair Game

Green Bay, Wis. — Leander Danforth, 29, an Oneida Indian, appeared in court and admitted threatening his wife with a bow and arrow.

"Wives are out of season," the judge said and sentenced Danforth to 30 days.

O CANADA

in Ojibway

Rev. J. Brachet, O.M.I.

O Canada, mi oh kit akinan:
Onijishin, kitci minwendagwot.
Oma taji Tebendjiket

ki ki assikonan:
Nitam ako, win misiwe,
ki ki tibendamin.

Chorus

O Canada, wi nipawik,
O Canada, songigabawita. (bis)



O Canada, anishinabean
Ki songisi kaie ki nipwaka:
Mi ko nassab tchi wi aiat
weshkipimatisit,
Winge keget niganisit
kikendasowining.

Mass sung in Micmac

Campbellton, N.B. — The only Roman Catholic church where High Mass is sung in the Micmac tongue is in the Capuchin monastery of Ste. Anne de Restigouche, near here on the Quebec shore of the Restigouche River.

The Scriptures were translated by Father Pacifique, a white-bearded scholar and historian who died in Montreal in 1943 after serving his order for 64 years. He felt his Indian parishioners would take keener interest if the gospel was in their own language.

French-born Father Pacifique came to Ste. Anne in 1891, and built the mission's sixth church. Fire had destroyed its five predecessors.

One of Father Pacifique's projects in the Micmac tongue, a publication called the Modest Messenger, begun in 1936, described the sinking of a French vessel by the British in 1760, not far from

the monastery.

Historians have said the battle was the only naval engagement in New Brunswick waters worth recording.

The monastery's museum contains relics from the French ship, the Marquis de Maulauze. The wreck, salvaged from the Restigouche River in 1939, is on display in the mission courtyard.

The museum also displays six doctrinal books written in Micmac by Father Pacifique. They are the Catechism, the Story of Religion, the Complete Manual of Religious Instruction, the Catechism of Religious Perseverance, the Parishioner and Hymns.



Raymond Young Pine, past president of the Crusaders, on Smoky, gets set for the take-off in the calf chute.

Introducing "The Crusaders"

by M. Goutier, O.M.I.

With the coming of winter among southern Alberta's Blood Indians, a Catholic Men's organization begins a new season for the fifth consecutive year. Organized for the same purposes as other parish groups elsewhere the "Crusaders", as they chose to call themselves, strive towards making the Reserve a better place in which to live and helping every member become a better Christian and a better Indian.

Their study and work program covers four main fields of action: spiritual, educational, apostolic and social, each of which is en-

trusted to a separate committee. For that purpose also every man is a member of the Catholic Indian League whose aims and objectives he upholds.

With these objectives in mind the Crusaders have ranged through a wide variety of projects and activities, from hockey to professional wrestling, from rodeos to concerts.

Their most publicized events during the last year were the annual School-Boy rodeo, first of its kind in Canada, and the Benefit Rodeo sponsored this fall, with proceeds going to the family of their late president, Willie Little Bear, killed during a saddle-bronc competition at this year's Calgary Stampede.

Accomplishments of a more lasting nature include their growing enrollment in the Knights of Columbus, and their study of cooperative principles as a practical answer to socio-economic problems of the Reserve, and the chartering of a new Credit Union, two more "firsts" for the Crusaders.

Before the late Willie Little Bear, former club presidents were Rufus Good Striker, Raymond Young Pine and Stephen Fox, Jr.

The members realize the great importance of improving the economic and social aspects of their life in order to attain a happier family life based on sound religious principles. They express the hope that the influence of the new service of Economic Development in Indian Affairs will soon be felt widely for them and all other groups of Indians who are trying to help themselves.

They also express the wish that the "Indian Record" become more and more of a guide to group discussion and a source of encouragement for similar organizations across Canada.

(Native Voice)

The Last Ride of Little Bear

A dusty hat was perched on the pommel, the chaps were slung across the saddle, but the golden palomino belonging to Willie Little Bear was without a rider. This 25-year-old bronc rider from the Blood Indian Reserve, president of the Crusaders, a Catholic Men's movement dedicated to the welfare of Indians, became the first fatality of Calgary Stampede in-field events Saturday.

While thousands in the grandstands watched, Willie came out of the chutes in a good start, on a horse called Grizzly Sal. The ride went well for a few seconds. Then he was thrown, his foot caught in the stirrup, he ended up under Grizzly Sal, was trampled, and Sal ran off. Never before in the history of the Calgary Stampede had a contestant in the in-field events been killed.

When they buried his broken body on the rangeland of southern Alberta, a new spirit was born. The Calgary Stampede rodeo, which claimed his life on a wild bucking bronc, need never look back. Little Bear went to his grave with all the honors accorded a traditional Blackfoot warrior. Brilliant morning sunshine and purple Rocky Mountains gave their own last rites the way Little Bear would have wanted it in the territory of his ancestors.

A great procession of cowboys and over 150 cars crowded with Indian and non-Indian friends saw Little Bear to his final resting place. When Indians cry, it's like the sound of running water. And they cried for Little Bear. All through the solemn Mass, celebrated by Father Goutier, O.M.I., in the church near St. Mary's Indian School, they held back the tears, but not for long as the great throng gathered at the graveside.

Little Bear's four young sons hung to the skirts of their grief-stricken mother, the daughter of the famous Morris Many Fingers. She turned from the grave to stare at Little Bear's palomino bearing the empty saddle and the

boots, spurs, hat and chaps he wore in the rodeo infield on that fatal afternoon . . . Willie will long remain in the hearts of all as a competent leader and a close friend, one of the best-liked cowboys on the Blood Reserve, a man with nary a harsh word for anyone.

And as the crowd slowly edged back to their cars or the silent cowboys swung back into the saddle and turned their mounts away from the grave, they found their only consolation in the words of true Christian grief echoed in the liturgy for the occasion: "He who believes in Me, although he be dead, shall live . . . And every one that lives, and believes in Me, shall not die for ever."

(Calgary Albertan and Herald)

Indian Treaties Text Now Available

A new printing of "Treaties Between Her Majesty Queen Victoria and the Indians of British North America" is now available in Saskatchewan.

It was published under the auspices of the Federation of Saskatchewan Indians, and the Provincial Committee on Minority Groups, and was authorized by Premier T. C. Douglas, chairman of the committee. The first complete text was printed in 1946, also at the premier's request, after detailed research.

Copies of the new printing may be obtained from: The Provincial Committee on Minority Groups, Box 36, Legislative Building, Regina, Sask. \$1.00 per copy.

"Indian Voice"

now broadcast over
CKDM, Dauphin, Man.
every **Tuesday** at 8.30 p.m.,
from Sept. 26 until May 1962



COWBOY FUNERAL FOR LITTLE BEAR—A 150-car funeral procession carried Little Bear to his last resting place. It was preceded by a double cavalcade of riders, led by cross-carrier Floyd Many Fingers, brother-in-law to the deceased, by Rufus Good Striker, Reserve Recreational Director, and Chester Bruised Head, high point winner in the saddle bronc competition, banner-carriers for Little Bear's 1961 Calgary Stampede Blood Reserve competitors, then the riderless palomino immediately preceding his master, and followed by a motley array of cowboys.